

Published monthly by Concordia Publishing House, St. Louis, Mo.
Subscription price, \$2.00 per annum, payable strictly in advance.
In St. Louis, Canada, and in foreign countries, \$2.10.

Entered at the Post Office at St. Louis, Mo., as second-class matter.

Acceptance for mailing at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized October 5, 1918.

THEOLOGICAL MONTHLY.

Published by the

Evangelical Lutheran Synod

of

Missouri, Ohio, and Other States.

Vol. VII. — MARCH, 1927.

**CONCORDIA PUBLISHING HOUSE,
ST. LOUIS, MO.**

THEOLOGICAL MONTHLY.

Edited by the Faculty of Concordia Seminary, St. Louis, Mo.

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Items whose authorship is not indicated are by the managing editor
pro tem.

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THEOLOGICAL MONTHLY.

VOL. VII.

MARCH, 1927.

No. 3.

Do Modernists Play Fair?

The above caption is suggested by the title of a book which appeared last year and created somewhat of a stir, namely, "Do Fundamentalists Play Fair?" by Wm. Mentzel Forrest, Professor of Biblical History and Literature, University of Virginia. The work is a vehement onslaught on the Fundamentalists, and the author's aim is to rebuke them for not playing fair in their battle with the Modernists. Although not endorsing some of the views advocated by prominent Fundamentalists, the Lutheran Church in its conservative section is in hearty accord with these people when they defend the inerrancy of the Scriptures, the deity of Christ, and the vicarious atonement. The attack of the book mentioned on the positions held by Fundamentalists is directed against all who believe that the Bible is an infallible guide; the arguments the writer advances to undermine the authority of the Scriptures are the ones the Lutheran pastor has to meet in the performance of his work. We here are challenged to reexamine and to defend our faith. It will help us in our battle for the truth when we see what methods one of the champions of the Modernists resorts to in his attempt to deliver fatal blows. Since the book is professedly written in the interest of justice and fairness in the present controversy, its writer ought not to fail to exhibit these qualities; but, strange to say, they are the very things which are conspicuously absent. Let me present proof as I go from chapter to chapter.

Mr. Forrest's first chapter has the heading: "No Fair Evolution Only." The point he wishes to make is that the person who adheres strictly to the Bible teaching has no right to brand evolution as false and at the same time to retain the great body of science, such as geology, astronomy, and biology, inasmuch as these sciences, he says, clash with the Bible as completely as the theory of evolution does. We ask, Is it fair to make such sweeping statements? Geology does not itself conflict with the Scriptures. As long as it is descriptive, it does not deny a single statement of the Bible. When it gets to be speculative and presents hypoth-

eses about the age of the earth and the various strata, it usually contradicts the Scripture account. But then it no longer is geology, strictly speaking, but a philosophy based on geology. The same applies to what the author says about the conflict between the Bible and astronomy and biology. To carry his point, he gives this sketch of the Biblical conception of the universe: "The earth was made as a flat body, whose four corners were supported by pillars going down through the waters that were around it and under it. Then the canopy or firmament overarched it with waters pent above it for rain and floods. Four days after this, all vegetable life having meanwhile appeared, various lights were placed in the firmament, the sun to rule the day, the moon and stars to rule the night. Thereafter the lights revolved around the earth or appeared below the firmament when in use and were at other times behind the scenes, above the firmament, ready for their next entrance. They were all very beautiful, but quite insignificant compared with the great, flat earth, which extended an equal distance in every direction from Jerusalem, which was at the center. The firmament was only a little way up and might have been reached from the top of the tower of Babel, if Jehovah had not prevented the completion of that ambitious building. To stop the movements of the sun and moon across the firmament was as simple as for a man to stop moving a lamp," etc. The extreme unfairness of the author is evident in almost every sentence quoted. Does he deny the Biblical writers the right to use figurative, picturesque language such as we employ? Does he really think that Luke in Acts 27, 27, when saying that "land was drawing near" (cp. the original Greek) meant to state that the land was moving and not the ship which carried him and the great apostle? How will he, to mention but one more detail, prove that the holy Book teaches the firmament could have been reached from the top of the tower of Babel if the undertaking had not been interfered with by Jehovah?

The second chapter deals with chronology and bears the superscription, "No Fair Repudiating Usher." If you consider the Bible as infallible, you have to accept Usher's chronology; you may not hide behind a system of chronology which, for instance, makes the Flood occur much earlier than it does according to Usher's figures, since these are simply the figures of the Bible — this is the gist of the argument. When Mr. Forrest insists that he who wishes to accept the Bible should accept it fully, he is unquestionably right. But does acceptance of the Scriptures tie us down to the exegesis

of a fallible scholar? We are pledged to the Bible, not to Usher. Is it fair for the author simply to say that acceptance of the Bible means acceptance of the dates of Usher?

Mr. Forrest then continues his assault by writing a chapter with the heading, "No Fair Denouncing Assumptions." He reasons thus: Modernists are criticized for adopting theories which are mere assumptions, as, for instance, the evolutionary hypothesis; the defenders of the old faith, however, are guilty of the same thing, for their doctrines admit of no proof either, but have to be accepted by faith. Hence it is unfair for Fundamentalists to inveigh against the holding of assumptions on the part of the Liberals. The author here misrepresents the position of those who contend for the Christianity taught in the Bible. They are saying it every day that they walk by faith and not by sight. But there is this difference between the position of the Bible and that of the Modernists—the former bases his belief on the Book which has convinced him that it is divine; the latter admittedly has nothing but human authority on which to rest his beliefs. The one professes to stand on the Word of Almighty God, the other on the word of Darwin or Haeckel. What the Fundamentalist opposes with respect to assumptions is the proclamation that the assumptions are established truths. It is to expressions like the following that Bible Christians take exception: "The evolution theory has been proved"; "Geology has demonstrated that the world is millions of years old," etc.

When Mr. Forrest says in the next chapter, "No Fair Blaming Every Evil Attending a System on Its Advocates," he is right in the basal principle. We cannot place the blame for all the ills found in the world at present at the door of Modernism, even though we may believe that it has a tremendous share in creating the lamentable conditions from which we are suffering. It must be admitted that there is a vital difference between *post hoc* and *propter hoc*. But does the author himself play fair? If he protests against the tendency noticed in certain people to be overgenerous in charging Modernists and their theories with responsibility for present-day evils, why does he not refrain from imputing to the whole body of Fundamentalists what some of their representatives have said or done? Fairness, common fairness, we should like to see.

Chapter 5 has the heading, "No Fair Promoting Sectionalism and Racial Hate in the Name of Christ." Certainly such a procedure is not right. But is Mr. Forrest fair in the charges found in this chapter? Here is one sentence: "A publication is at hand

wherein a leading bishop seeks to arouse resistance to the proposal to unite the northern and southern divisions of his Church by stressing the claim that southern purity of faith will be tainted and destroyed if it merges with its northern counterpart." Now, we maintain that it is manifestly unfair to charge the said bishop with the promotion of sectional strife. He is not contending for the South, but for soundness in doctrine. To call this an attempt to foster sectionalism is about as fair as if one said that Luther refused to fellowship Zwingli for nationalistic reasons.

With the heading of chapter 6 we find ourselves much in sympathy: "No Fair the Law in the Religion of the Spirit." The author says some fine things in behalf of religious liberty. But he disregards a very vital point. To teach the Bible account of creation in the public schools of the land is one thing, to prohibit the teaching of the evolution theory is quite another thing. They must not be confounded. It would be wrong for anybody to try to have a law passed compelling the public schools to teach Gen. 1. But it is not wrong for a parent to insist that his child must not be taught an anti-Biblical philosophy. Whether it is wise to invoke the strong arm of the government in such a case and to seek redress through legislation is doubtful to me. But it seems very clear that just as little as the public schools must be used for the propagation of the Christian doctrine, so little should they be made an agency to spread antichristian beliefs, be they labeled Mohammedan, Buddhist, or evolution. What is fair for the one is fair for the other.

The author's next blow is decidedly of the unfair kind. It is described thus: "No Fair Deserting Our Bible for Infallible Autographs." His position will be gleaned from this paragraph: "The first line of defense of Biblical infallibility is thus seen to be the common English Bible. The people are taught that every word in it is inspired. It is the volume usually thumped by the preacher when he declares he believes every word in it just as it is written. He seizes that very book and shakes it in the face of his congregation when he defies scientists or others to point out one single error in it, from cover to cover. But when not in the pulpit, where it would be irreverent for any one to answer them, or in the denominational press, where it is seldom possible to answer them, such defenders of inerrancy soon abandon their first-line trenches. Bad grammar, erroneous translations, occasional verses that even the most hardened Conservative cannot longer deny to be late interpolations, are easily shown to any English reader who can be

induced to look at any modern edition. Yesterday learned books were written to prove that the clearest Trinitarian text in the New Testament was written there by the Holy Spirit, and any one questioning it was shouted down as a Unitarian. To-day it is admitted that Erasmus, in 1527, put in 1 John 5, 7 with its reference to the three heavenly Witnesses, the Father, the Word, and the Holy Ghost, because he lost a bet and had not the courage to stand by his scholarship. Yesterday religious fanaticism was denouncing the Revised Version and its departure from the Received Text as worse for faith in the Bible than all the assaults of infidels. To-day they have given up that battle and are denouncing other things with as little reason or effect." Now, we say this is not fair. Protestants always have held that not the translations of our Holy Scriptures are inspired, but merely the original autographs. It is true enough that the preacher will, as a rule, when quoting the Scriptures, not dwell on this point, because it is unnecessary and would be confusing. But when occasion arises for a full discussion of this subject, he will not hesitate to make the distinction between the inspired original and the fallible translation. The charge that preachers of the old faith are wilfully deceiving their parishioners is unwarranted. Other examples of unfairness, in the paragraph quoted, the reader himself will easily discover.

"No Fair Verbal Inspiration" is Mr. Forrest's next shot. We rejoin, No fair calling something unfair which is perfectly fair. Why, in the name of justice and right, should it be unfair to teach the doctrine of verbal inspiration if one is convinced that it is true? Mr. Forrest builds his arguments on two assumptions, both of which are wrong. The one is that the theory of verbal inspiration arose late, being a product of the Protestant Reformation; the other that there are no evidences supporting this doctrine. As to the first one of these claims, it can easily be proved that the early Church looked upon the Scriptures as verbally inspired, though now and then a rationalist arose who discounted some of the Biblical statements. It is in full keeping with historical truth when we assert that the Church of all ages has, generally speaking, held the doctrine of verbal inspiration and that the opponents of this doctrine were the few, not the many. The second assumption of Mr. Forrest is just as idle as the first. The Bible itself teaches the doctrine of verbal inspiration. When Paul says: "All Scripture is given by inspiration of God," 2 Tim. 3, 15, he inculcates this view, because "Scripture" designates not merely the

general contents, but the very words of the sacred writings. When Jesus says, John 10, 35: "The Scripture cannot be broken," making this statement with reference to one single word, he teaches verbal inspiration. When Paul, Gal. 3, 16, argues from the use of the singular instead of the plural with reference to the word *seed* in a prophecy of Genesis, he indicates that the Old Testament is verbally inspired. How, then, can Mr. Forrest simply say: "Looking for the evidences in support of such a theory, we find none"? To what lengths he will go in his attempt to discredit the doctrine of verbal inspiration may be seen from this paragraph: "Take some allusion to Old Testament events, as that of Jesus to Jonah. The original account says a great fish swallowed Jonah; Jesus says he was in the belly of a whale. If one is right, the other is wrong. The words differ to the confusion of verbal inspiration, and the statements are irreconcilable. If it was a whale, it was not a fish." Marvelous fairness, is it not? The Scripture is said to be contradicting itself because it calls a certain animal in one place a fish, in another a whale. In addition, he ignores the fact that the word translated "whale" (*κῆτος*) is frequently used to designate any sea-monster. Are we wrong in saying that Mr. Forrest is hopelessly prejudiced?

When the author, continuing his attack, says: "No Fair Restricting Christianity to the Ignorant," he is, of course, begging the question. Who is restricting Christianity to the ignorant? To give the reader an idea of the high degree of fair play to which Mr. Forrest has risen in this chapter, I shall quote a few sentences: "The present Fundamentalist attitude is essentially a refusal to allow modern scholarship to do for this generation what was done for earlier generations. It is an effort to make Christianity and ignorance synonymous terms. Not that every Fundamentalist is ignorant, but many of them are. A survey of American Christianity would undoubtedly show that Fundamentalism is strongest in the denominations where standards of education for admission to the ministry are lowest. . . . The leaders of Fundamentalism not thus far accounted for may be very learned men. Being few in number among the apostles of ignorance, they are the more conspicuous. Whatever their erudition, they elect to keep their Christianity insulated from all else they know. . . . The existence of knowledge is not unknown to them. They can speak of it and quote its words. But they will not assimilate it. Only as a serum to inoculate themselves and others against the admission of living ideas have they any use for present-day thought." This is plainly

a case of displacing argument by vilification. And who, by the way, has made Mr. Forrest such a searcher of hearts that he knows that those champions of the old faith who are learned men — and many of them are learned men — fail to correlate their knowledge in different spheres? Just because they refuse to endorse his philosophy, he accuses them of being either ignoramuses or of being unwilling properly to evaluate such information as they possess. No fair measuring all men with your own little yard-stick, Mr. Forrest!

Continuing his attacks, Mr. Forrest lapses into what we cannot but term blasphemy. "No Fair Substituting a Heathen God for the Christian God," says he. He calls the God who is revealed in the Old Testament and believed in by Bible Christians, who accept the Old Testament as well as the New, cruel and vindictive. The doctrine of the vicarious atonement he labels a heathen concept. Where is his proof? He has nothing but his *ipse dixi* to present. Surely he cannot expect us to regard his mere insinuation that these ideas have been borrowed from other religions as evidence. It is unfair, is it not, if you wish to discredit an opponent in a theological debate simply to say his theology has come from heathen sources and to create the impression that you have bushels of proof to offer while in reality you haven't any?

In the last chapter but one Prof. Forrest, writing under the caption, "What if It Is No Fair?" gathers his forces for a final rush. To be fair to him, we shall quote what he himself probably would regard as his most effective attack: "Here, for instance, is the official organ of the Bible League of North America, just from the press, a month before the date it carries. What are the latest Fundamentalist assertions respecting the Bible? That it can be confidently asserted that not a single statement of Scripture has ever been proved erroneous — not a single demonstrated fact of natural science contradicts any statement of the Bible. If that language has any meaning, it clearly proclaims the learned editor who wrote it incapable of telling the truth. Does not the Bible state that the sun stood still at the command of Joshua? Is it not a demonstrated fact of natural science that the sun always stands still relative to the earth? Therefore the Bible contradicts science, and the editor knows that he was not telling the truth, no matter how much dust he may throw in the air about the language of Scripture being accommodated to the understanding of the people of Joshua's day. Do not the remains of the civilizations of the Nile and Tigris valleys antedate the time of Noah's flood, and the

creation of Adam? Hence the Bible is proved erroneous upon those facts of archeology. Is not the statement of Daniel that Babylon was conquered by Darius the Mede false in the face of the correct statement in Isaiah that Cyrus the Persian was the conqueror? Does not Daniel also unequivocally state that Belshazzar was the last king of Babylon? Whereas history shows he was never king, and Nabuniad was the last Babylonian king. Is it not demonstrable that the name of the Babylonian conqueror of Judah is commonly misspelled in the Bible? What chance have the Bible, truth, the Church at the hands of religionists who will not play fair?" There you are! Charges that have been refuted many a time are repeated with a *nonchalance* which it is safe to say has never been surpassed in the most militant section of the Fundamentalist camp. Speaking of the wonderful event related Josh. 10, 12 ff., Mr. Forrest overlooks that the heliocentric view of the solar system is a hypothesis, grant it as much plausibility as you please. And even if a person should assume, as many reverent scholars do, that this view is right, the Bible account could well be defended by an appeal to ordinary human speech. Mr. Forrest himself, we have no doubt, in spite of all his reverence for science, will speak of the glories of the typical "sunset" in the Virginian mountains. I wonder, does he give orders to the hotel clerk to wake him "when the earth has finished one-third of its spin about its own axis" or "at sunrise"? No fair calling a contradiction of science in the Bible what we do not call such a contradiction in our own case. With respect to the dates of the civilizations in the Nile and Tigris valleys, we say that the early dates which Mr. Forrest assumes are hypothetical and may any day be proved false. And then he points to the old and often-explained difficulty connected with the references to Belshazzar and Darius the Mede in the Book of Daniel. Has he not kept abreast of modern researches, which have shown quite convincingly that the former critical assumption, which declared the existence of Belshazzar a myth, must now be discarded and that Daniel's account stands vindicated? But—so we say, echoing the words of Professor Forrest—what chance has the Bible, truth, and the Church at the hands of religionists who will not play fair?

The author devotes his final chapter to a discussion of "what might result from fair play." Perhaps the dominating thought of this chapter is best expressed in its last sentence: "Our differences are nothing, our agreements are all-sufficient, if only we will play fair." Yes, there must be fair play, to that we agree. But

when the author insists that Fundamentalists and Modernists must tolerate each other in the church-bodies to which they belong, he is preaching an indifferentism which, if permitted to run its natural course, would soon kill and bury all true Christianity. Mr. Forrest points to the case of Luther and others in defense of his view that new conceptions and practises and doctrines are bound to appear as the years pass by and should be treated with leniency. However, his allusion to Luther is strikingly inappropriate. The great Reformer did not preach new doctrines, but simply rescued from the rubbish heap the old teachings of the apostles. If Mr. Forrest has read the works of modern writers on the history of dogma, he may have come across the statement that Luther was the greatest pupil and interpreter of the Apostle Paul that we know of, which corroborates that Luther did not proclaim a new system of doctrine or a philosophy, but merely called on men to return to the old paths marked out for us in the Bible. No fair, then, comparing Modernists, who are turning away from the Scripture, with Luther, who brought people back to the Scripture. Again, Luther would have vehemently spurned the policy here advocated by Mr. Forrest. Everybody has to admit that if indifferentism had been his watchword, there would have been no Reformation. We know that Erasmus did not bring about the needed upheaval in the Church, even though he felt convinced conditions were intolerable and did not hesitate to poke fun at monks and their many superstitions. He followed the policy of tolerance of error, and the Church did not excommunicate him. The result was that in spite of all his brilliancy and learning he did not effect that change which earnest souls were yearning for. Luther, on the other hand, was unwilling to compromise with error. While he was ever ready to bear with the weak and the ignorant, he refused to endorse or countenance departures from the faith once delivered to the saints, and through the grace of God this holy passion for the truth, nurtured by the sweet conviction that we sinners are saved by grace, through faith, demolished the fetters of Antichrist and enthroned the Gospel in its pristine purity.

We herewith conclude our discussion of Mr. Forrest's book. Of course, we have not dwelt on all his arguments; it would require a volume to do so. But enough has been said, we trust, to show the unbiased that if Modernists complain of unfair treatment in the present controversy, they by no means come into court with clean hands.

Judaism, Masonry, and Lutheranism.

By B. M. HOLT, Fargo, N. Dak.

EDITORIAL NOTE.—Mr. Holt, once upon a time, was the secretary of Pierson Lodge, No. 149, A. F. and A. M., and hence knows whereof he speaks when he discusses Masonry.

I.

Judaism is the international religion of the Jewish race, as we now find the Jews scattered all over the world. It is a religion that boldly *rejects* Jesus Christ and all the teachings that pertain to His sacrificial death and glorious resurrection.

The real leader in a Jewish community is the Rabbi. His scholarship alone gives him this position, without his being ordained. He is called a "spiritual guide," the "final authority," this distinction, in turn, being based on his morals.

Judaism has a great many festival days — Rosh Hashana, Succoth, Shemini Atzereth, Chanuca, Chamisha Asar, Purim, Pesach, Haggadah, Shavnoth, Yom Kippur, etc.

Its teachings are based on the Torah, the five books of Moses, or Pentateuch. (See also Mishna, Gemara, Shulchan Aruch, Respona, and the Talmudim.) To the Jew the sum and substance of all these "sacred" writings is "*the Fatherhood of God and the Brotherhood of Man.*"

Being accused of their sins by their conscience, the Jews, like the heathen, fear punishment and damnation. So they take an official moral balance every year, and on the tenth day of Tishri all Jews gather at Yom Kippur festivities to make peace with their god. They remain all day in the synagog, fasting from sunset to sunset in order to afflict themselves because of their moral underbalance.

While it is true that Judaism calls its shortcomings "sin," it nevertheless stresses the *prevention* of wrong more than the forgiveness of sins actually committed, and the final analysis of the Jewish religion shows it up to be nothing more than a carefully arranged system of ethical or moral philosophy.

While the Christian religion teaches that all men are by nature *dead* in sins, absolutely helpless, Judaism, like all other man-made religious cults, insists "*that we are capable of achieving all great and beautiful things through our own efforts.*" (Rabbi Leo Jung, Ph. D.) So strong is the "hope of salvation" through self-righteous attempts in Judaism that its main hope is to convert the world "by living a *life of God*!"

Legalism and formalism are the basis of Judaism, now as well

as in the days of Christ; and when it is stripped of its Sabbath observances, dietary laws, rules concerning the *tefillin*, etc., there is very little religion left except its faith in a millennium and its waiting for the Hebrew Messiah — their earthly king.

Of course, Judaism rejoices in immortality, Deut. 32, 19; Ps. 17, 15; Is. 26, 19; Eccl. 12, 7; but what the Jew really wants is the opportunity of *working out his own salvation* in accordance with his own aspirations and hopes.

“Judaism teaches that nobody stands between man and his Creator; that the gates of heaven are open to us whenever we wish to enter.” (Union of Orthodox Jewish Congregations of America, 1924). And still it was a *Jew* who said: “I am the Door.” John 10, 1—10.

England is now regarded as a center of conservative Judaism, while German Rabbis have brought with them to America the Reform Movement.

Large Jewish seminaries have been established in Cincinnati, London, Vienna, Budapest, Florence, and in many other cities, many of the teachers being pupils of Breslau, the “Reformer.” Thus we have among us not only the orthodox Jew (*orthos* = right; *doxa* = opinion), but also the Reformed Jew and the modern Jew, all of whom are striving to be faithful to the ancient traditions of the Jewish religion and, at the same time, to assimilate as much of modern civilization as possible in the countries in which they live.

The Jew of to-day differs very little, if any, from the Jew of ancient times; and by comparing the self-righteous religion and treacherous politics of the Pharisees, Sadducees, and Essenes, of the Herodians, Zealots, Galileans, and Assassins, with the activities of our present-day Jews, whose highest ambition is to bring home to the conscience of Jewry that Judaism is “*neither nationality nor religion, but both of these together, indissolubly united*,” we can readily conceive of a reason for the Jewish statement that “*the boundaries of Judaism are drawn very wide, and it is extremely difficult to say when a Jew is not a Jew. A Jew remains a Jew as long as he has not publicly renounced his faith.*” (Rabbi Leo Jung.)

II.

The Jewish Rabbi tells his people that Judaism assures salvation *only to the Jew*; yet he admits that “people who *do good* in other religions will also partake of eternal joy.” At this point we wish to introduce Masonry.

Masonry, as most of us know it, was organized in London about

two hundred years ago. But the fundamental religious features of Masonry — “*The Fatherhood of God and the Brotherhood of Man*” — are strictly Jewish and date back to the philosophical religious sect of the Essenes. Josephus tells us that the Essenes were one of the three main, chiefly religious, societies among the Jews (Pharisees, Sadducees, and Essenes) and that they were bound together by oaths and secrecy to practise charity towards each other.

Masonry is strictly religious, more so, by far, than many of the Reformed church denominations. The first thing that happens to a Masonic candidate — even before he sets his foot on the “holy ground” — is that he is stripped of all his clothing, — an act of religious significance, to indicate his spiritual poverty, the hood-wink being typical of his spiritual darkness, — and he stands there and raps his “three distinct knocks,” awaiting his “new birth.” In fact, every step of a Masonic initiation, which usually lasts for hours, is a forward move towards (?) spiritual perfection and eternal life, a sacred drama, so to speak, in three acts, having its consummation in a resurrection from the dead.

Even a person who is not a Christian, and very unlearned, concludes from Masonic emblems, books, and magazines of the order, public funerals, etc., though he has never been inside of a lodgeroom, that Masonry is deeply religious.

That there are some Christians in the Masonic lodge we do not deny. “But,” says Hon. John Wright, Grand Master of the Nebraska Grand Lodge, “Masonry is too broad in its conception and too idealistic in its teachings to limit or pretend to prescribe the exact form of religious faith that its followers should have. . . . I do not think the time will ever come when all Freemasons throughout the world will of necessity have to admit that the Christian religion is the only form of salvation for the human soul.” (Official letter, March 24, 1926.)

“Masonry [in spite of Christianity] is continuing its unvarying course. It joins in true friendship men of every sect and opinion. It is non-sectarian. . . . Masonry will continue its great strength by preserving its universality.” (Official letter, March 30, 1926, by Hon. Ralph E. Lum, Grand Master of the New Jersey Grand Lodge.)

Masonry “allows each of its members to follow the dictates of his own conscience and work out his own salvation in whatever church, sect, or creed he thinks right and proper.” (Official letter of Hon. Lamar G. Carter, Grand Master of the Florida Grand Lodge, March 20, 1926.)

"As Masons we should have a profound respect for the sincere religious beliefs of any other brother or Mason, and inasmuch as Masonry only requires its devotees to believe in the existence of a Supreme Being, I can join hands with a brother who has different views on religious matters than myself if he is sincere and honest in his beliefs and convictions. . . . In Masonry there are several passages of Scripture quoted, some from the Old Testament and some from the New Testament. These passages are quoted as they are written, but none of them name Jesus Christ. . . . I do not believe the time will ever come when Masonry will destroy its landmarks of worship and cosmopolitan religion in order to accommodate the requests of Christian Masons who believe that there is salvation only in the blood of Jesus Christ." (Official letter of Hon. E. R. Bryan, Grand Master of the Texas Grand Lodge, March 22, 1926.)

III.

Now it may be true that any system of faith and worship which tends to develop piety and sanctity is better both for society and the community at large than no religion at all. At any rate, we do not wish to make the impression upon our readers as though there were no advantage for society in Buddhism, Mohammedanism, Judaism, and other religions that hold out hope of a better hereafter on the basis of doing good in this life. A religious man makes a better neighbor and citizen than an ungodly person, even though his religion is not the Christian religion. But what we wish to emphasize in bold letters is this, that **the religion of Masonry is not the Christian religion.** Just as surely as Judaism, as we find it today, is antichristian, so surely is Masonry inimical to true Christianity. And in introducing the following authoritative document, I ask the kind attention of the two hundred or more Lutheran ministers who have bowed their knee to Baal, thus following in the wake of thousands of Methodist, Baptist, and Presbyterian ministers (and Rabbis) who have joined Masonry:—

"I know there are a great many Jewish men who are prominent officials in Masonry. . . . The religious platform of Masonry is common to all faiths, which explains why Jew and Christian can both accept it." (Official letter of Rabbi Harry Levi, Temple Israel, Boston, Mass., September 29, 1926.)

It is with the kindest regard for those ministers who are Masons — and their office — that I once more call their attention to the following words of God: "Be ye not unequally yoked," etc.

2 Cor. 6, 14—18; cp. 1 Cor. 5, 9—13. “Ye cannot drink the cup of the Lord and the cup of devils,” 1 Cor. 10, 21; cp. Eph. 5, 7—11; “Beware of false prophets,” Matt. 7, 15; Mark 13, 22, and *avoid* these spoilers of Christianity, Rom. 16, 17. 18; 1 Tim. 6, 3—5, and vain philosophers, Col. 2, 8, who *deny* the Lord, 2 Pet. 2. 1; Matt. 24, 11; for they represent not the true Christ, Matt. 24, 24; they have departed from the faith, 1 Tim. 4, 1; 1 John 4, 1, and have become wolves in sheep’s clothing.

In conclusion I would say (cp. Ps. 2, 12):—

Bow down and kiss the Son,
Lest, if His wrath awaken,
Ye fail and fade away,
Forevermore forsaken!

THE THEOLOGICAL OBSERVER.

Two Prominent Lutherans Deceased.—The theological seminary of the Ohio Synod, located at Columbus, O., has suffered the loss of its professor of Missions and Liturgies through the death of Dr. Edward Pfeiffer. After having served congregations in his synod from 1881 to 1889, he was called to the professorship at the seminary in Columbus and remained in that position up to his death, December 19, 1926. Dr. Pfeiffer wielded a facile pen. He is known especially as the author of a book on missions bearing the title *Mission Studies*.—In New York Dr. Julius B. Remensnyder, a former pastor of St. James’s Lutheran Church, New York City, departed this life on January 2. He had been in the ministry fifty-eight years, retiring three years ago. The *National Lutheran Council Bulletin* says: “One of the outstanding memories of his life was the fact that while a student at the seminary [at Gettysburg], he heard Abraham Lincoln deliver his Gettysburg address, dedicating the battlefield which marked the turning-point in the Civil War.” Dr. Remensnyder was a true representative of the General Synod, as whose president he served for a time. In addition to being member of many boards and commissions, he found time for writing fourteen books.

Early Swedish Lutheranism in America.—Dr. Brandelle, president of the Augustana Synod, opened his official report to the last convention of his church-body, held in Philadelphia, with a historical chapter, which we here submit:—

“By reason of the recommendation of Synod at its last meeting, together with the gracious invitations received from our Zion and Gustavus Adolphus congregations of this city, as well as through the expressed desire on the part of many of our people for convening here at this time, the executive committee chose Philadelphia as the place where the synodical meetings for 1926 should be held. This is

the sixty-seventh annual meeting of the Augustana Synod, and we are far from home. It is the first time that we are gathering for a meeting of this kind in a church other than our own. We are here, through the kindness of St. Michael's and Zion German Ev. Lutheran Congregation, which has had the goodness to place its church at our disposal for the period of our meeting.

"In a certain sense, however, we are anything but far from home. We are right on the ground where our forebears arrived from Sweden something like three hundred years ago and where the beginnings of a new state and nation were made. In the founding of this nation the Swedish people had their share. It is true, indeed, that the English came to Virginia in 1607, the Dutch to New York in 1614, and the Puritans to Massachusetts in 1620. A few years after that last date the news of the immigration of the English and the Dutch spread to Sweden, and there also was organized a company for the purpose of taking immigrants to the newly discovered land in the Far West. This company came into being in the year 1626. Here are some of its principles: 'First, to plant the Christian religion among the heathen; secondly, to further the enlargement of the domain of the king, to enrich his treasury, and to diminish the burdens of the people at home; thirdly, that it might produce to the nation many possible advantages and a very profitable trade, since the Swedes possessed all the means for carrying it on with advantage.' Bishops, ministers, business men, and the common people were glad to subscribe for stock in this company.

"In the year 1618 the cruel Thirty Years' War had broken out, and the Swedish king, the great Gustaphus Adolphus the Second, found it incumbent upon himself to enter the war in defense of the faith. The company, like a good many similar companies of our day, went on the rocks, and the stockholders, most likely, lost their little savings.

"This circumstance, however, did not cool the ardor of the Swedes for America. In the course of a few years a Hollander, Peter Minuit, came back from America and told of the doings in the new land. He enlisted some of the Swedes in an enterprise looking toward colonizing in America, and a couple of ships were rigged out and pushed into the open sea with America as their objective. In 1638 there landed on the banks of the Delaware a small colony of Swedes. They were poor in material means, but their bosoms were filled with ambition, and their hearts were apparently right before God. They brought with them a servant of the Gospel, the Rev. Reorus Torkillus. It is not to be denied that the Swedes loved money and gain, but they did not love it so much that the love to the Lord thereby was crowded out. They were fair and upright in their dealings with those who were here before them, and particularly with the Indians. They brought unto them the Gospel and the Catechism of Luther in their own tongue. The Indians had so much confidence in them that they granted them the west coastline of the Delaware River, from Cape Henlopen to Trenton Falls, with as much land west of it as they might need. It didn't take very long until the Dutch made war on.

them and drove them out in 1655. A few years afterwards, in 1682, William Penn arrived from England. At that time the Swedes owned the ground upon which the city of Philadelphia is now located. By degrees the Swedes lost the portion of their holdings which had not been taken over by the Dutch, and in like proportion was the connection between the Swedes of America and their motherland weakened, until finally there was no real bond of union any more between the Delaware Swedes and the government of Sweden.

"We are assembling in a church the congregation of which was organized by the Rev. Melchior Muhlenberg in the year 1742. The present pastor explains that when the congregation was organized, the Swedish citizens of Philadelphia were of unending service to this cause. This congregation was also served in part by the Revs. C. M. Wrangel and Petrus Tranberg, ministers of the Church of Sweden serving the Swedes on the Delaware, and some of the present Communion vessels of this church were most likely in use in those days. We are exceedingly happy to know that when we meet in this church and with this congregation next Sunday, we shall meet with many whose ancestors worked together with the Swedes who dwelt here in the eighteenth century, many of whom were born and reared in the same country whence either we, our parents, or grandparents hail. We are devoutly thankful for the courtesy extended and shall be glad to assure the St. Michael's and Zion German Ev. Lutheran Congregation that we shall be delighted to make the acquaintance of such as are connected with those who were personally known to the pioneers in the matter of immigration from Sweden.

"We are also very happy to call attention to the fact that this congregation has a most interesting history. In its Zion Church, in the year 1781, occurred the national Thanksgiving service for the victory over Lord Cornwallis at Yorktown. In the same church were held also, ten years afterwards, the memorial services for Benjamin Franklin. And when the first President of our nation passed away, 1799, in the church of this congregation was held as well the national funeral service, at which General Harry Lee spoke the unforgettable words about George Washington, 'First in war, first in peace, and first in the hearts of his countrymen.'

"The first Swedish clergyman arrived in 1638. During the following two hundred years thirty-two others also came to minister unto the spiritual needs of the Swedes. There were, in addition, twelve American assistants, who from time to time served those unable to understand the Swedish. For, be it remembered, the Swedes of those days experienced the same difficulty in holding on to the Swedish that we do, and about one hundred twenty-five years after the arrival of the first Swedes in Delaware, Swedish had almost passed out of use among the Swedish immigrants and their descendants. It hung on, however, in a way, until the death of the last Swedish pastor, the Rev. Dr. Nicholas Collin, who went to his reward in 1831. At his death the congregation of Gloria Dei, together with the other Swedish congregations, declared that the Swedish mission had come to an end.

"Down here in Philadelphia it did indeed look as though this

were really true. 'Yes,' they said, 'the Swedish mission is dead.' But if we turn our eyes westward and permit them to go as far west as the State of Illinois, they are sure to behold that in the fall of 1849, only eighteen years after the death of Dr. Nicholas Collin, there emerges from out of the prairie a new Swedish mission, and this, too, headed by a clergyman, the Rev. Lars P. Esbjörn, who also came from Sweden with a company of colonists, and for the avowed purpose of caring for their souls. This Swedish mission developed by degrees into the Augustana Synod of the United States of America, and the amount of work done by this body along spiritual and educational lines is beyond computation. With the Augustana Synod the Swedish language has been maintained in a degree that surprises many. Others, again, stand ready to declare that the Augustana Synod has proved faithless to its trust in respect of the preservation of the Swedish, but whether we use the Swedish or the English, we have preached from the beginning and are preaching to-day naught else than the Gospel of the ever-living God. And even though it be true that we have not accomplished nearly as much as we would like to have accomplished, we thank God for what has been attained. We feel that He has done great things for us, whereof we are glad. Similarly also we feel that God has done great things for the Swedes of the United States of America. They are here in large numbers, they have always been an honor to their mother country and to the land of their adoption, and hundreds of thousands have no doubt served the Lord truly and faithfully even until their end. At this also we rejoice and render thanks unto our heavenly Father."

Interesting as is this review of old Swedish Lutheranism on American soil, its practical value would have been enhanced if, in addition, the causes of the downfall of the Swedish mission in the East had been pointed out, namely, unionism and failure to indoctrinate the young in the teachings of the Church.

Some Items of Interest Concerning the Augustana Synod.—From the report of President Brandelle quoted above we take a few items illustrative of conditions in that body: "We have been told for years that the morning services have been universally well attended. The reports tell the same story for the year that is gone. . . . The information in reference to the evening service is not quite as cheerful, for it tells us that comparatively few attend these services. . . . The English language is coming in very rapidly. We have now more than 100,000 children and young people enrolled in our Sunday-schools. . . . The parochial schools of our Synod are not dead. Last year 314 were held. . . . The duplex system [for contributions] is introduced in very many of our congregations. The necessary means for the up-keep of the work of the Church are provided with less trouble and in greater amounts than heretofore. . . . Many congregations have a budget system. The same thing is true of some of our conferences. The Iowa Conference, in particular, has been using the budget system for years and is satisfied with it. . . . In our congregational work during the year 663 ministers have been employed in one capacity or another. . . . The congregations are more exacting in their demands

upon the ministers than formerly. . . ." It is especially cheering to be informed that the parochial schools of the Augustana Synod are not dead.

Is the Church Decadent? — The following editorial, which appeared in the *Watchman-Examiner*, deserves repeated reading and meditation. While the Reformed or Puritanic bias of the writer crops out in his reference to the "sacred" worship of the Lord's Day, the editorial as a whole receives our endorsement. Many of its statements apply to conditions among us. Brethren, read it prayerfully!

"A casual survey of a large number of annual reports of local churches reveals the fact that the amount of money given to current expenses and strictly home enterprises is overwhelmingly greater than the amount given to missionary objects.

"Our churches are becoming more and more selfish. Sometimes this selfishness is outrageous. We are building fine edifices in which to worship, we are multiplying committees, we are paying high-priced singers, we are pleasing ourselves in every conceivable way. Meanwhile our mission boards agonize, and appeal to our sympathies, in vain. Meanwhile the world rushes on toward hell. Within the last ten years our expenditures for ourselves, our local church expenses, have increased prodigiously, while our appropriations for all missionary and benevolent purposes have only advanced in timid and cowardly fashion. Read the reports. Study the ratios. Have we not been robbing the Lord?

"While we are speaking about ratios, let us refer to another matter that should bring us shame. As individual churches the amount of money that we spend on all sorts of secondary things is out of all proportion to the amount that we spend on sacred things, especially on worship and spiritual ministry. Some one has rightly said that 'the degenerate Church is now living in its ice-cream age.'

"We have all sorts of pleasures, entertainments, club meetings, society gatherings, suppers, dramatic presentations, concerts, pageants, puppet shows, and what not. These draw certain groups of people together — not the great masses of unsaved and unreached people, but respectable Nordic backsliders, who can be coaxed into concerts and church dinners, but have no desire for sacrificial worship of Almighty God. We spend our time and our money in pandering to these weak-kneed and spineless outsiders and rejoice in our indifferent success in keeping them sweet and 'interested,' while the sacred worship of the Lord's Day, the holy ministry of the Spirit, the passion for souls, the use of all possible instrumentalities to save the lost, are duties too hard to be undertaken.

"The modern Church is a jolly Church, but not a cross-bearing Church. It sings along the path of good-fellowship, but shuns the Hill Difficulty. It enjoys religion, but it knows no Gethsemane, no Calvary, no resurrection glory.

"These two warnings are uttered in the spirit of prayer and yearning desire for a renewal of Pentecostal scenes.

"In 1927 may each local church remember Jesus Christ and give as much to the cause of world-wide missions as to its own current interests and expenses!"

"In 1927 may each local church give at least as much money and time to sacred and spiritual ends as to physical and social enjoyment!"

"If these two things are done, millions of men and women will be reborn into the kingdom of God before 1927 is gone."

The Search for the Ark of the Covenant.—One of our exchanges submits the following information: "From Jerusalem comes the news by cable that a search for the Ark of the Covenant will shortly begin on Mount Nebo, where, according to certain historical records, it has lain concealed from the eye of man for an indefinite period. As far as can be ascertained, there has been no new development relative to the Ark which would point to Nebo as its hiding-place; but the faith of the searchers appears to rest upon a passage in the apocryphal book of Maccabees, which states that the ark would be found in Nebo at the time 'when the Jews would again be gathered' in their ancient home in Palestine. That that prediction — which some regard as a prophecy of the highest moment — is now approaching the time of fulfilment is the belief of a considerable portion of the Jewish race. The president of the American Jerusalem Bible Institute of Los Angeles, Dr. A. J. Futterer, has arrived in the Holy Land to conduct the search for the long-lost sacred relic which is said to contain the Tables of the Law as delivered to Moses on Sinai. An application has been made to the official Department of Antiquities in Jerusalem, and it is expected that permission will be granted to make the survey."

The reference to a passage in the Apocrypha has to do with 2 Macc. 2, 4 ff. Is it not significant that the Jews fail to see the import of the clear prophecies in the sacred writings which are well authenticated, and instead of giving heed to these, chase a will-o'-the-wisp arising from the dismal swamps of manifestly spurious documents?

Modernists and Missions.—The Baptist periodical *Watchman-Examiner*, on "The Fundamentalists' Page," takes a certain Unitarian preacher of Minneapolis to task for delivering a most scurilous sermon on the question, "Who are these Fundamentalists?" "We can test things by their fruits," it suggests. "Unitarianism is Modernism in its most consistent character. Ernest Gordon tells us of a representative Unitarian who was asked whether American Unitarians have any national foreign mission society. He said they have not. Are they, as a denomination, now supporting any foreign missions? No. How many missionaries have they in the field? None. Have they any foreign mission society for young people? No. Are they training their children in Sunday-schools to become interested in foreign missions? No. Have they any students in their colleges and theological seminaries preparing to go as missionaries to the foreign field? As far as he knew, not one. Several years ago I heard an appeal from a Unitarian pulpit for a missionary in Japan. When the collection plate reached me, — I was sitting half way down the church, — it had as yet not one cent on it. Of course, the people were right. From the words of the preacher they concluded that their church had no message to send to the non-Christian Japanese, and so they gave nothing. But in Fundamentalist gatherings we have known

more than \$100,000 to be raised for missions in a single service. Which set of 'Christians' would you rather be lined up with? It is fair to test the quality of one's Christianity by the faithfulness with which the Savior's last command, the Great Commission, is fulfilled."

Modernists often pride themselves on their "constructive thinking and work." From the mission-work which they are not doing, and purposely so, it is evident that their "constructive work" consists in building up paganism and in strengthening Satan's kingdom of darkness and hopelessness.

MUELLER.

On the Nature of Fundamentalism. — This interesting paragraph we take from the *Watchman-Examiner* (Dec. 30, 1926): "Our valued contemporary, the *Christian Register*, takes Dr. William Adams Brown to task because he has been 'warmly praising Fundamentalism,' and fears that Union Theological Seminary, where Dr. Brown teaches, is due for a great change 'now that McGiffert is gone' and is nursing a theology that, 'as a whole, is distinctly not liberal.' To Dr. Brown's assertion that a return to mystery in religion is a characteristic of Fundamentalism the journal in question replies: 'We know, of course, that "mystery" is the one thing that is not true of Fundamentalism.' And why, pray, is it not? We believe it to be the chief general characteristic of all types of Fundamentalism that they maintain the antithesis between the natural and the supernatural and that before all manifestations of the supernatural they 'veil their faces and bow down.' To them, far more fully than to any Modernist, 'earth's cramm'd with heaven, and every common bush aflame with God.' They believe intensely in the miraculous, and to them the religion of Jesus Christ abounds in mysteries. The greatest of mysteries, the regeneration of the human soul through faith in Jesus Christ, is central in all their teaching. And so on."

Eastern Star Asked to Sever Relations with Freemasonry. — As the *New Age* reports, the Grand Lodge of Scotland, according to Dudley Wright in the *Christian Science Monitor*, has endorsed the recommendation of its general committee and at its recent meeting decided that any connection that may have existed in the past between the Masonic Order and the Eastern Star must come to an end. The committee considered that a certain time might be given to the "Star" to alter its constitution in such a way that no reference be made to its having any connection with Freemasonry and that there be no necessity for the presence of a Freemason at its ceremonies. If it failed to do so within a reasonable time, the Grand Lodge could adopt other methods to prohibit Freemasons from using their connection with the craft as an essential ground for their connection with the Eastern Star.

The Eastern Star, however, will be no less a lodge even if it does change several clauses in its constitution which at present connect it officially with Freemasonry.

MUELLER.

Archeological Proofs of Antediluvian Civilization. — "I have long believed that there was a great civilization before the Flood, perhaps as great — though probably much different — as since that

event," writes Dr. M. G. Kyle in the *Sunday-school Times* (Jan. 15, 1927). "Sometime — it may come very soon — we shall get historical information of undoubted character concerning that old world. . . . The Oxford and Pennsylvania excavations at Ur, the examination of the earliest remains of Egypt by Sir William Flinders Petrie, and now his proposed exploration of the prehistoric remains in the south of Palestine may very soon cast a flood of light over the ancient world." What renders the Oxford and Pennsylvania excavations at Ur so important is the fact that, as Dr. Kyle reports, "the finest pottery was found in the earliest period," while the later pottery showed a "great decline in quality." "In other words," Dr. Kyle argues, "the nearer they got to the antediluvian times, the better was the character of the workmanship displayed; and this is the very reverse of the evolutionary theory of the development of history and civilization and exactly what we should expect to find, if there was a highly developed civilization before the Flood." The development of this civilization is intimated in the fourth chapter of the Book of Genesis; but while the account is simply given, almost to scantiness of information, there is mentioned in this narrative, "in regular order, every step in the progress of civilization as it is understood by the scientific study of to-day: the domestication of animals, the mention of agriculture, the beginnings of public worship, the genesis of civil government, . . . migration arising out of unsatisfactory conditions, the rise of urban life when the different settlements made a meeting-place or market necessary, the beginning of nomadic life, when the occupation of the land and the building of towns made it necessary to move about to find pasture, and, last of all, the rise of the arts and crafts."

Dr. Kyle calls attention also to the "astounding information recovered from the ancient Shushan Palace, during the Great War," when there was discovered "what is probably the sixth tablet of the creation story, so long missing, and which so strikingly parallels the story of redemption as revealed in the Bible." This proves that "the protevangelium was unfolded in that ancient world . . . and that the whole plan of redemption was revealed and preached to the antediluvian world. Then, when the world was destroyed and men went out to rebuild it, the truth went out along all lines of migration, but, as it went, became gradually corrupted by sin until, at last, it was practically lost to the world and God began revelation again with Abraham."

MUELLER.

Exorcism in India, 1926. — Readers of the Madras, Calcutta, or Bombay dailies are not easily hoodwinked by reports frequently disseminated to indicate that New India no longer tolerates the frightful excesses which missionaries of a forgotten generation met with in Old Hindustan. Three or four times a week articles like the following appear, indicating that orthodox Hinduism to this day produces revolting occurrences. Raipur, the town where the thing happened, is no utterly neglected place; the Central Provinces include about 75,000 Christians, and Raipur is one of the leading missionary stations in the Central Provinces. What fruits Hindu superstition will bear in such districts as Nepal is wholly unknowable. When a white

man can witness the whole gruesome spectacle of hook-swinging and tongue-piercing, as one did in Negapatam a year or two ago, almost anything may happen in Nepal, British *raj* and Western education to the contrary notwithstanding. The article which we submit is taken from the *Madras Daily Express* of December 9, 1926:—

“Considerable excitement was caused at Raipur on Friday last, says the *Times of India* correspondent, on account of a rumor having been spread to the effect that some persons had performed a human sacrifice on Thursday night for the sake of recovering from a house in Saddar Bazaar a vast quantity of buried wealth, over which a spirit, it is said, has for long been known to keep zealous guard. The spirit was reported to have demanded two human lives as a propitiatory offering. According to the rumor a boy had been sacrificed, while the second victim, though seriously burned, managed to make good his escape and reported the matter to the police the next morning.

“The actual facts of the case are as follows: A month ago a Chat-tisgarhi boy named Dukharam was bitten by a mad dog and on the morning of last Wednesday suddenly got violent fits and fainted. A man named Adit Ram, who was bringing the boy up, thought that an evil spirit had taken possession of him and accordingly went to the house of one of his relatives by the name of Chimanlal and requested him to use his powers of exorcism. Chimanlal happened to be at his pujah at the time, as it was sundown, and gladly agreed to do what he could. The boy was brought, and the man remained, repeating incantations all night, but with no result. The boy again got fits and swooned away in the morning.

“Chimanlal thereupon decided to proceed with his incantations in the evening, and the boy was brought in again. At about 7 o'clock, however, one of the men present at the ceremony of exorcism went to a Sadhu living in Saddar Bazaar and questioned him as to whether he had any necromantic powers. The Sadhu said he possessed such powers and went to Chimanlal's house, where, seeing fire and other necessary requisites ready, he immediately commenced repeating his own string of mantras. But the boy expired at about 8 o'clock.

“This unhappy ending, it appears, enraged Chimanlal, and it is alleged he abused the Sadhu and called him a bogus devotee, who was not even acquainted with the preliminary details of the Chandi and Aban ceremonies. The Sadhu stoutly maintained that he had full knowledge of them, whereupon he was asked to furnish a proof by lifting and keeping in his hands the ceremonial brazier with live coals in it. The Sadhu agreed to the test, lifted the brazier, and dropped it, his palms getting severely burned. He was then, it is alleged, pronounced a swindler and a charlatan and soundly beaten by Chimanlal. Unable to retaliate or persuade his assailant to cease, the Sadhu decamped and the next morning reported the matter to the police.

“But a big and excited crowd had already collected before Chimanlal's house and declared that a human sacrifice had been performed to get at the treasure and the Sadhu was intended to be the second victim, but that he escaped. The police thereupon sent the

boy's body to the Civil Hospital, where a post-mortem examination was held and death through hydrophobia certified.

"The police are prosecuting Chimanlal for causing grievous hurt to the Sadhu."

E. H. MEINZEN.

Preventing the Spread of Anti-Evolution Legislation. — The *Presbyterian* (Jan. 13, 1927) offers this interesting bit of news on the development of evolution propaganda supported by college and university professors: "The American Association of University Professors, at their recent meeting in Philadelphia, started a movement to consolidate and unite the groups and organizations concerned over the wide-spread and growing opposition to the teaching of evolution in state-supported schools. It is too early to predict what may be the outcome of their action, but at any rate they adopted the following resolution: 'Resolved, That this association take the initiative in bringing about a more effective cooperation between all groups or organizations interested in opposing legislative restriction on freedom of teaching in state-supported institutions and in defending the principle of the separation of Church and State in educational matters.' While there is no direct mention of anti-evolution laws in this resolution, yet it was presented, and voted on, as a first step in an organized movement to prevent the spread of anti-evolution legislation in the various States. According to press reports there was no discussion of the merits or demerits of evolution in connection with the adoption of the resolution, the speeches in its behalf being confined to the presentation of evidence of legislative efforts to prohibit the teaching of evolution in state-supported institutions. Some of the speakers alleged that such legislation is contemplated in seventeen States and that such legislation may even reach the floor of the National House of Representatives.

"This opposition to anti-evolution laws is made, it will be noted, in the name of freedom of teaching and the separation of Church and State. There may be a difference of opinion among intelligent Christians as to the wisdom of anti-evolution legislation. In view of the fact, however, that evolution as most generally taught is antichristian and even antitheistic, it is too much to expect that Christians will quietly acquiesce in legislation that maintains the right to teach an antichristian life- and world-view, but denies the right to teach a Christian one. State-supported institutions should not be permitted to be instruments for the shifting of our culture and civilization to a non-Christian foundation. We believe in the separation of Church and State, but not in a state neutral to, still less hostile to, religion."

This argumentation presents a pretty fair view of the reasons why all over our country Christians in sectarian circles oppose the teaching of atheistic evolution in our public institutions. If, instead of presuming that our culture and civilization are Christian and must so be preserved, they would center their attacks upon the intrinsic falsehood of evolution, their case would be much stronger, and their opponents could not charge them with mingling Church and State.

MUELLER.

Questions which Evolution Cannot Answer.—The *Lutheran Church Herald* of January 18 contains a number of valuable paragraphs combating the ungodly evolution theory. One of these we herewith submit to the readers of the *MONTHLY*:—

“Those who seem to be content to take evolution for granted have evidently not followed the recent discussions among biological scientists who are at war with each other and fail to agree on the essentials of the theory. Some pronounce Darwinism as dead; but reactionary groups still cling to the old theory and try to ignore all objections. Dr. Griffith, in his book *Evolution and the Supernatural*, asks the following pertinent questions: 1) How is it that life has never yet been produced from that which is non-living? 2) How did the mental, moral, and spiritual faculties of man come into existence on the theory of evolution? 3) How is it that embryonic life is incapable of being improved except by means of a better quality of the mature members of the species? 4) How is it that embryonic life is incapable of preserving itself and needs the constant protection of the mature parent species during the period of development? How, then, could the embryo or germ survive unaided the great catastrophic changes of early ages? 5) How is it that evolution fails to explain man’s appearance on the earth in view of the many gaps between the highest animal and the lowest member of the human race? 6) How is Jesus Christ to be explained by the theory of evolution, and how, on this theory, has no being superior to Him been developed during the last nineteen hundred years? 7) How is the supernatural element in Christianity to be explained, including regeneration, continuous grace in the soul to overcome sin, and the guarantee of resurrection hereafter?”

The Accountability of Criminals.—“At the recent meeting of the American Association for the Advancement of Science,” writes *America* (Jan. 15, 1927) editorially, “Dr. James H. Hepbron, director of the Baltimore Criminal Justice Commission, rose up to correct what he termed a very common misconception. That criminals as a class are ‘subnormal’ was not shown by a series of carefully devised tests which he had made on request of the Commission. On the contrary, it even appeared that the mentality rating of the prisoners was about equal to that of their guards and rather higher than the rating of the citizens drafted for military service in the late war. Dr. Hepbron gave proper emphasis to the fact that these tests had been applied to individuals who compared unfavorably with those of their brethren in the business of crime, whose superior talents have either enabled them to keep out of jail or, if by some mischance they had been incarcerated, to get out.

“Similar testimony is borne by Dr. Mabel Seagrave in the current *Journal of Social Hygiene*. Dr. Seagrave protests against the sweeping statements, much in favor with a certain class of ‘Sunday-supplement sociologists,’ which attribute crime to any of a thousand causes except the free choice of the individuals. Discussing a group of 4,000 cases of delinquency among young women, Dr. Wm. Healy reports that as regards their physical condition they were ‘not far from the general run of young people.’ About seventy per cent.

were 'normal mentally.' By this I mean that by intelligence tests they were not defective, and by other methods of examination they were neither psychotic nor psychopathic personalities. The figures for illiteracy Dr. Healy considers of negative value; still 'we may say that illiteracy arising through lack of opportunity plays no important part in the production of delinquency as we have seen it in our large cities.'

"As Dr. Seagrave well observes, many of the earlier investigators, particularly in the field of prevention and correction, began with the assumption that most criminals were mentally or physically defective. The reason for this course can be easily traced. The influence of Lombroso and his school, whose theory of the stigmata of degeneracy is now almost universally discredited, was so strong that it colored, perhaps unconsciously, the findings of really able students. Thus much valuable energy was wasted; but the evil did not stop here. They, in turn, influenced a younger school, and statistics ran wild until investigators of the type of Healy and Bronner began to apply sorely needed correctives."

If the sane and correct views of penologists, like Hepbron, Seagrave, Wallin, Healy, and others, would be accepted by our courts, criminals would be treated as they deserve, namely, as fully accountable for the wrong they do; this, again, would go far to check the horrible reign of crime, which is now threatening the public welfare all over the world.

MUELLER.

Masonry and Mormonism.—In reply to the question whether the founders of Mormonism were Masons, the *New Age* (Jan., 1927, p. 52) says: "According to the *Builder* Brother Sam H. Goodwin gave a full account of the connection of Joseph Smith with the Masonic order in his articles on Mormonism, published in that magazine 1921, pp. 26 and 64, and in the 1924 volume, pp. 323 and 363. Briefly, among the founders of Mormonism four were Masons: Bennett, Kimball, Brigham Young, and Hyrum Smith, Joseph's brother. They managed to secure a dispensation to form a lodge. In this Joseph was apparently initiated, passed, and raised. A number of other lodges were formed, the membership apparently being composed entirely of members of the Mormon Church. When the first grave irregularities occurred, and as a result of them, the charters and dispensations of these lodges were revoked. They seem, however, to have continued a clandestine existence for some time after this. There appears no doubt that the secret ceremonies of the Mormon body were largely borrowed from Freemasonry. After the revocation of Grand Lodge authority from these lodges the Mormon leaders naturally became bitter anti-Masons."

On September 22, 1827, a hundred years ago this year, as Mormons claim, Joseph Smith obtained the golden plates containing the records of the lost tribes. The festivities, which will no doubt be observed next fall, will give Christian pastors occasion to testify anew against this pernicious pagan cult. Its connection with Freemasonry is most interesting. It was from the polluted soil of Freemasonry that Mormonism sprang forth.

MUELLER.

War on Immoral Publications.—“Good citizens will rejoice to learn that Mayor Walker of New York is participating in a campaign against the sellers and publishers of salacious periodicals, especially those which feature objectionable pictures under the guise of ‘art’ and has summoned the forces of his administration to clean up the news-stands of the metropolis,” writes the *Christian Herald* (Jan. 29, 1927). “In his indictment of illicit publications and offensive pictures the mayor does not spare the denunciation which they deserve. He plans for a sweeping investigation, looking to the banishment of sex literature and lewd art at the licensed news-stands. Equally effective measures by the city authorities dealing with the stands in stores and private shops will follow. One of the ‘signs of the times’ is that the publishers of twenty so-called ‘art’ magazines have already decided materially to reduce the number of their publications.”

The editorial closes with the appeal: “Let us devote our efforts to the obliteration of the immoral magazine, which appeals, both in pictures and print, to the baser nature, plants the seeds of a vicious life in the mind of youth, and inflicts damage to morals and common sense wherever it goes. How much of the nation-wide crime wave is due to the influence of such printed matter is an open question. The sooner the evil is eradicated, the better!”

MUELLER.

Glimpses from the Editor's Window.

One of our exchanges quotes this beautiful saying of Newton's: “We should read the Gospel, not as a lawyer reads a testament, but in the way the rightful heir reads it.” How apt an illustration! The one reads with critical eyes, the other with gratitude.

In an Epiphany meditation the *Lutheran Church Herald* recalls the names of the great missionaries of Northern Europe: “Winifred (Bonifacius) in the Teutonic fastnesses; Willibrod among the Frisians in Northwest Germany; Ansgarius, the Apostle of the North, among the Danes and Swedes, and Olav Tryggveson (995—1000) among the Norsemen, though King Haakon the Good (936—961), who had been educated in England at the court of King Adelston, had tried in vain to Christianize the Norsemen.”

Dr. D. J. Burrell, who died recently, is said to have been a man of prayer. In the funeral sermon preached in his memory the associate pastor of the church which Dr. Burrell served, said: “In his study, which shall be for us the shrine of his tradition, is an old red pillow, worn through on one side. Often it has been found upon the floor, still bearing, clearly defined, the print of the senior minister's knees. Here and nowhere else lies the secret of what his associate is convinced was the most distinguished pulpit career in the history of Manhattan. David James Burrell reached supreme heights, and always because he rose from his knees.”

Gettysburg College, Gettysburg, Pa., has reached its final goal in accreditation. The Association of American Universities has officially classed Gettysburg as a “Class A” college. (N. L. C. N. B.)

Dr. B. F. Prince, “Grand Old Man” of Wittenberg College, celebrated his eighty-sixth birthday recently after spending nearly three-fourths of his life as a teacher at Wittenberg. (N. L. C. N. B.)

There must be much activity in Princeton Seminary. Dr. A. T. Robertson (of New Testament grammar fame) writes: “Princeton is a busy place, and lectures go on morning, afternoon, and night. When the men study, I do not know, but they must do so at odd times, somehow, for the product

turned out is superb. The Stone lectures [delivered by Dr. Robertson] go from 5 to 6 in the afternoon, and the students stood by me manfully, though attendance was wholly voluntary. . . . The student-body at Princeton Theological Seminary is large and inspiring, some 220. They come from many parts of the world and from many denominations."

Dr. Robert Dick Wilson of Princeton recently spoke in London on the attitude of Jesus to the Old Testament. His remarks were widely attacked, one of the critics being Dr. T. R. Glover of Cambridge. Dr. Wilson defends the belief of Christians that Jesus looked upon the Old Testament as inspired. The *Presbyterian* says quite rightly: "Either Jesus' view of the Old Testament is the true one, and then we should kneel in His presence; or Jesus' view is one enormous mistake, in which case the Rabbi of Nazareth can no longer be the absolute Guide along the way of faith."

It is reported that recently more than one hundred young Catholic men between the ages of fourteen and twenty-five sailed for Rome. They are said to represent practically every Jesuit high school and college in the country. *America* says: "They have gone to the Eternal City on the invitation of the sovereign Pontiff to pledge at the tomb of St. Aloysius, patron of Catholic youth, along with Catholic young men from the rest of the world, their own and their schoolmates' adherence to the religious principles and practises for which he was so conspicuous, and to manifest their fidelity to the vicar of Christ." This is undoubtedly a manifestation of zeal, "but not according to knowledge." Rom. 10, 2.

One of the largest and most valuable books preserved in the palace of the Vatican in Rome is a handwritten Bible in Hebrew. Including its huge cover, the weight of the Book totals 350 pounds. The Jews in the city of Rome tried to get possession of the Book in 1512. They offered Pope Julius II gold equivalent to its weight, but after consideration the offer was refused. (N. L. C. N. B.)

Dr. Robert G. Lee furnishes this striking description of antichristian scholars: "At the sound of their conjectural cornets, their faith-flaunting flutes, their hypercritical harps, their spurious sackbuts, their perversely phantasmal psalteries, their deceptive dulcimers, their flippant fifes, and their presumptuous violino piccolos, in conjubilant chorus of assumptions, many bow down and worship, giving ear to that which gives the heart no rest and the soul no peace and the life no anchor in time of storm, even as 'the people, the nations, the languages,' bowed down to Nebuchadnezzar's golden image in the Plain of Dura, an image that had no ears for their cries, no eyes for their miseries."

Hostilities have arisen between the Christian and the Jewish students in the medical departments at the universities of Vilna and Warsaw. Only Christian corpses have been used for dissecting and study purposes in the laboratories. At a conference called by the Rabbis to discuss the question it was decided that the supplying of the anatomical departments of the universities with Jewish corpses was not permissible because, according to the Jewish faith, the body must be buried after death. (N. L. C. N. B.)

BOOK REVIEW.

My Church. An illustrated Lutheran manual, pertaining principally to the history, work, and spirit of the Augustana Synod. Vol. XII. Edited by Rev. Ira Ollerer Nothstein, M. A., Librarian of Augustana College and Theological Seminary. 130 pages, 5×7½. (Augustana Book Concern, Rock Island, Ill.)

This is an excellent little manual, written for members of the Augustana Synod. The first part is devoted to general facts relating to the Lutheran Church, among which we find a fine statement of the "Fundamental

mental Principles of Divine Service," based upon Luther's German Mass. The second part is devoted to the work of the Augustana Synod, especially its missions at home and abroad. A similar work for our young people, for our laymen in general, on the Missouri Synod is highly desirable.

MUELLER.

Predigten Dr. Martin Luthers. Auf Grund von Nachschriften Georg Roerers und Anton Lauterbachs. Bearbeitet von *Georg Buchwald*. Zweiter Band, vom 16. Oktober 1530 bis zum 14. April 1532. 666 pages, 7×10. \$5.40. (E. Bertelsmanns Verlag, Guetersloh.) Order from Concordia Publishing House, St. Louis, Mo.

This is the second volume of the excellent collection of sermons which Luther preached between October 16, 1530, and April 14, 1532. The collection has been edited by Georg Buchwald. Luther, the great preacher, tireless in his efforts to teach and explain the Word of God, here speaks to us in sermons which hitherto have not been made accessible to the general public. The volume is well bound, and the print is clear and up to date. An index covering both volumes is appended. MUELLER.

The Augustana Synod of North America. Minutes of the 67th annual convention, 1926, held in Zion-St. Michael Lutheran Church, Philadelphia, Pa.

This is a very voluminous report. Whoever wishes to inform himself on the Augustana Synod will here find much material. Excerpts from the president's report will be found in the Theological Observer section.

Women of the Bible. New Testament. By *Rev. Algot Theodore Lundholm*. \$1.50. (Augustana Book Concern, Rock Island, Ill.) Order from Concordia Publishing House, St. Louis, Mo.

This is the second volume of the author's *Women of the Bible*. It treats the most prominent women mentioned in the New Testament: Elisabeth, Mary, Anna, Martha, Mary, "the woman who lived to worship," Mary Magdalene, Herodias, Sapphira, Dorcas, Lydia, etc. The events of their lives are briefly sketched, and lessons and warnings are appended for Christian women of our times. Mariamne, "the wife of a wicked monarch," might have been omitted from the series, since she really does not belong to this group of New Testament women, and the true facts of her life and character are too uncertain. The same may be said of "the Elect Lady, or the Christian Matron," to whom, as the author and many others suppose, the Second Epistle of St. John is addressed. Lessons of instruction must be based upon well-established facts and not upon conjecture. The chief merit of this interesting and instructive book is the fact that it presents many lessons of practical piety, which are sorely needed at this time, when Christian faith and love are on the decrease even among those who bear the name of our Savior. MUELLER.

In Luthers Spuren. Unser Christenglaube auf Grund des Lutherschen Kleinen Katechismus in der Sprache unserer Zeit. Fuer Pfarrer, Lehrer und andere Freunde der Jugend. Dargestellt von *Arnold Waubke*, Pfarrer in Bielefeld. Zweite, umgestaltete Auflage. 456 pages, 6½×9½. \$3.30. (Druck und Verlag von E. Bertelsmann in Guetersloh.)

On the basis of Luther's Catechism the author in this volume, which evidently has been well received in Germany, purposes to set forth the evangelical faith. The book is well written, and the principal teachings

of the evangelical faith are set forth clearly and in grippingly popular language. Only it is not always Luther's doctrine which the writer teaches, especially when he presents those points where the great Reformer asserted Scriptural truth over against Zwinglian rationalism. The author denies that infant baptism is commanded in the Bible, p. 316; that infants can believe (der "Saeuglingsglaube" ist ein Traum), p. 316; and he teaches that infant baptism is justified only because it is "eine anschauliche Zeichenpredigt von dem Neuen Bund," p. 317. With regard to the doctrine of the Lord's Supper he deplores Luther's narrow-mindedness, p. 329, and thanks God because "we have been enlightened more than Luther" and that the barriers between Lutherans and the Reformed have been removed, p. 330.

MUELLER.

Taegliche Andachten. Kleinere Ausgabe von *Fuers Haus*. Von A. Clemen, Kirchenrat. 74.—78. Tausend. 640 pages, $4\frac{1}{2} \times 6\frac{1}{2}$. \$1.20. (Verlag von E. Bertelsmann in Guetersloh, 1925.)

This is the third edition of Clemen's popular book of devotion "Fuers Haus," the second edition of which appeared in 1886. Each meditation consists of a hymn stanza, a Scripture-passage, a devotional reading, and a concluding stanza. The reviewer did not read every page of the book, but those devotions which he perused he found wholesome and edifying. The fact that thousands of copies of this well-known book of devotion have been sold, proves that it has supplied a real demand. The binding is simple, but durable, and the format enables the owner to take it with him wherever he goes.

MUELLER.

The Anthology of Jesus. Arranged and edited by Sir Thomas Marchant, K. B. E., LL. D. \$2.50. (Harper & Bros., Publishers, New York and London.)

The author of this artistically bound volume has collected from a great variety of sources striking utterances concerning our Lord Jesus Christ. Most of the items are very brief; those that cover a page or more are comparatively few. Poetry is represented as well as prose. The doctrinal point of view varies, of course, with that of the writers quoted. At the side of Josephus and Goethe we have, for instance, Newman, Cowper, and Gellert; the liberal and the conservative both speak here. The book is divided into 43 sections, which topically deal with the life and the teachings of our Savior. It is provided with excellent indexes, so that one can easily find whether or not a certain writer is represented.

Spiritual Adventuring. Studies in Jesus' Way of Life. By Bertha Conde. 171 pages $5\frac{1}{4} \times 7\frac{3}{4}$. \$1.00, net. (Cokesbury Press, Nashville, Tenn.) Order from Concordia Publishing House, St. Louis, Mo.

An evangelical spirit pervades this book. It is written to persuade Christians to live closer to Christ and to give evidence thereof in their daily lives. In her foreword the author says: "The dimensions of the spiritual life are too limitless to make it possible for any one to do more than make a few studies of certain aspects of the teaching of Jesus. They are offered in the hope that they will suggest some of the ways of victorious living and lead us as Christians to give ourselves wholly to the business of possessing our spiritual inheritance." A few samples from some of the chapters follow: "Most of us haven't time, we say, for the life of love. It interferes too much with our easy and comfortable

routine. Most of us find it easier to love God, whom we have not seen, than to love our brother, whom we have seen. It is easier to walk with God and listen to His voice, if it does not disturb our well-ordered living, than to walk with our neighbor, for whom we would have to readjust our plans. To love God and walk with Him is inspiration; but to love our neighbor and walk with him involves perspiration." "Some of us are glad to help the orphans in the Near East when our hearts are cold to the orphans in our town. Why is this? The secret generally lies in the fact that we do not have to change our plans or worry over the perplexities of helping those who are close to us. We can invest a little money in the Orient and then go about our comfortable way, pretending that we are more interested in foreign than home missions. What we really mean is that we are more interested in clearing our own path from contact with bruised and needy humanity. Truly did Jesus expect us to go out into all the world; but he also said, 'Begin *first* in Jerusalem.' Interest in the needs of the whole world is the widening reach of a love which cannot be satisfied till every one rejoices in the protection of God's love." "What does the cause of Christ need most to-day? We think it is money, or workers, or buildings, or multitudes of followers. None of these are needed so much as a few who will dare once more to wait in prayer for the power from on high. It is not a gift for the mighty or the high officials only; it is for those of humble heart who dare to take Jesus at His word. Are we willing now to make this of first importance? There is no limit to what may come if we fulfil the condition. Peter became transformed from a coward into the boldest of all followers of Jesus. Thousands came to know Jesus Christ those few days in Jerusalem because he had waited for the promise of the Father."

FRITZ.

The Lord's Anointed. By *Henri De Vries*. 384 pages, $5\frac{1}{4} \times 7\frac{1}{2}$. \$2.50.
(Marshall Brothers, Limited, London.) Order from Concordia Publishing House, St. Louis, Mo.

The author is a pastor emeritus of the Dutch Reformed Church in Peekskill, N. Y. He has translated Dr. Abraham Kuyper's *The Work of the Holy Spirit* and also published a number of original works on Biblical subjects. *The Lord's Anointed* is called in the subtitle "A Series of Devotional Studies on the Redemptive Work of Christ." It is a polemic against Modernism, and it is more than that. It is a most complete exhibition of the mediatorial work of Christ as seen under the threefold aspect of Prophet, Priest, and King. Dr. De Vries accepts both the Old and the New Testament unreservedly as the Word of God. The deity of Christ and His mediatorship are treated, with strong emphasis upon a truly substitutionary atonement, an expiatory death for our sins—"the conscience cannot be satisfied with anything less." Man is helpless, and his state is hopeless. "With reference to God and holiness his will is bound, free only towards sin."—We cannot accept in every point the author's exegesis of the texts employed to prove the distinction between the kingdom of God and the Church, but what he says about the purpose of the Church and the establishment of the Kingdom avoids the pitfalls both of Modernism and of Chiliasm and contains portions which for utter eloquence are unique in the more recent discussion of dogma. GRAEBNER.

Das religioese Angesicht Amerikas. Einzeleindruecke und Charakterzuege von *Lic. Dr. Hermann Werdermann.* 325 pages, $6\frac{1}{2} \times 9\frac{1}{2}$. \$3.00. (Verlag von E. Bertelsmann, Guetersloh.)

For half a year the author of this interesting volume lectured at Eden Seminary, Webster Groves, Mo., and during this time he endeavored to study, as much as he could, church conditions in our country. Himself a thorough unionist, he attended as many services as possible, participated in joint conferences of church groups, visited some of the prominent theological seminaries, discussed the situation with men prominent in church circles, and gathered much information from papers and periodicals. His work is rather a sketch of impressions than an accurate description of conditions obtaining in the American Church. Its most marked defect is that it fails to recognize and appreciate the Lutheran Church in the United States, in which the author seems to have been interested very little. He deplores the division of this body, p. 210; regrets the narrowness of the Missouri Synod, p. 199; in particular, its faithful adherence to the doctrine of verbal inspiration, p. 75; yet he praises its many activities, p. 74, and its simple church services and the reverent attitude of the worshipers, p. 60.

MUELLER.

Geistesleben in Tibet. By *Dr. A. Hermann Francke.* 80 pages. \$1.65. (Verlag von E. Bertelsmann in Guetersloh.) Order from Concordia Publishing House, St. Louis, Mo.

This is the second volume of *Allgemeine Missionstudien*, published by Dr. Richter of Berlin and Director of Missions D. M. Schlunk of Hamburg. In eight brief, critical, and well-written chapters it presents the language and characteristics, the history, literature, religion, and folk-lore, of the extremely exclusive peoples of Tibet, but also shows the all-dominating influence of Buddhism and also dwells upon the Christian mission literature distributed among them. The book is supplied with numerous excellent illustrations, which greatly add to its charm. While it is of little practical value, it stimulates interest in the vast peoples of Tibet, who as yet have been reached only exceptionally by Christian missionaries. MUELLER.

How We Got Our Bible. By *J. P. Smyth.* 1925. 153 pages. \$1.00 net. (James Pott & Co., New York.) Order from Concordia Publishing House, St. Louis, Mo.

What is meant is the translation of the Bible into English. The author describes, in an entertaining, popular style, the important ancient manuscripts of the Hebrew and Greek Testaments, those of the ancient versions, and the writings of the Church Fathers, whose quotations are used to reestablish the original texts. Pretty fair facsimiles illustrate these first three chapters. Then, on 70 pages, the author traces the history of the great English translations to Tyndale. The rest of the book defends the thesis that the Revised Version is superior to the Authorized Version because the men who worked on the latter were not able to use the entire material of textual criticism now available. For a survey the little work is useful enough. However, it is a reprint of 1899, and time-references like "fifty years" ago, correct in 1899, should have been changed if the book was to escape the rebuke of slovenly editorship. R. W. H.

The Spiritual Element in History. By *Robert W. McLaughlin.* 312 pages, $5\frac{1}{2} \times 8$. \$2.50. (Abingdon Press, New York.) Order from Concordia Publishing House, St. Louis, Mo.

A philosophy of history devoted to the vindication of a divine element in the rise and fall of nations and civilizations. The volume is significant as supplying further evidence of the trend away from materialism which we have noted in More's *The Dogma of Evolution* and which has found expression more recently in interviews of Henry Fairfield Osborne and Thomas Edison.

GRAEBNER.

The Measure of a Man. By *Arthur W. Spalding.* 1925. 161 pages. \$1.50. (Geo. H. Doran Co., New York.) Order from Concordia Publishing House, St. Louis, Mo.

The thirteen talks, to a boy about sixteen years old in the first and to a young man of about twenty in the second part, arouse and maintain the reader's attention and interest, and in most cases they will gain his assent. The language is modern, virile, straightforward; the author speaks like a "pal." He knows the habits and attitude of modern man, the perversions of God-given capacities and relations, such as love and marriage, mental improvement, thrift. His method is to draw a picture of upright, honest, circumspect, pure, reverent, industrious, young men, such as accept the Bible and believe in the "salvation through Jesus, the divine Son of God," and to let this exercise its power of attraction. Any one that deals with adolescents will get a good stock of suggestions from this book. Mr. Spalding's sons are to be congratulated. R. W. H.

United Churches. By *Elizabeth R. Hooker.* 306 pages, $5\frac{1}{2} \times 8$. \$2.75. (Geo. H. Doran Co., New York.)

Under the auspices of the Institute of Social and Religious Research the author has in this volume traced the recent development of church union in our country. Types which have developed are: the Federated Church, the Undenominational Church, the Denominational United Church, and the Affiliated Church. In general, the drift in our country is toward union of churches under one or another of these types. The problems, organization, services, and aims of the new united churches are represented upon the basis of carefully gathered statistical data. From these it is evident that Protestant churches are rapidly becoming well-organized social institutions, in which doctrinal matters are replaced by social objectives. The Lutheran Church in the United States is not considered in these discussions; that, however, the confessional Lutheran Church, with its emphasis on sound doctrine, has a tremendous mission in this time of general confusion and disregard for true values becomes strikingly clear to every one who studies the pages of this volume. MUELLER.

American Writers and Compilers of Sacred Music. By *Frank J. Metcalf.* 5×8 . \$2.00. (Abingdon Press, New York.)

A very readable series of biographical sketches, arranged by dates, of the American composers of religious tunes. A great deal of human interest has been woven into these outlines, and the book is illustrated by photo-reproductions of manuscripts and prints significant in the story of the American hymn.

GRAEBNER.

Our Missionaries Speak.

Revolutions and counter-revolutions — that is the history of China. The principal seat of our mission there is Hankow, the "Chicago of China." Separated from Wuchang only by the Yangtze River, it is within one and one half miles of the chief center of disturbance. Although our missionaries live in the shadow of turbulent Wuchang, they are also under the shadow of God's protecting wing. Disregardful of their personal safety, they preach and teach the Gospel of eternal peace to this heathen people.

In the fourth booklet of our *Men and Missions* series, entitled *Our China Missions*, written and illustrated by our missionaries themselves, they give an account of their work. Of their book Dr. L. Fuerbringer, the editor of the series, says: —

"This is the prettiest volume of the *Men and Missions* series published to date. In very brief chapters it vividly portrays the work done at our oldest mission-station in China — Hankow. After speaking of the modest beginnings made in that city, our missionaries over there — for the booklet is of composite authorship — give us an idea of the difficulties encountered by those who try to master the Chinese language, acquaint us with the city of Hankow, describe the chapels and schools belonging to our mission, as well as our unpretentious theological seminary and 'seminary church,' and tell us of the services conducted in the houses of worship, of conversations had with missionary prospects, and of Chinese customs and practises, including peculiarities that strike us Americans as rather comical. And there is a wealth of fine, interesting illustrations, among them pictures of our missionaries and mission-congregations, none of which has hitherto been seen in print, all of them reproductions of photographs taken by our missionaries. The booklet certainly answers its purpose well, which is to familiarize us with our China Missions and to awaken greater interest in them; and it is well adapted not only for the home library, but also for ladies' aid and young people's societies and, as a Christmas-gift, for upper grade pupils of our day-schools."

Here is first-hand information so intensely interesting and instructive that it deserves to be read by every Christian, young and old. Another booklet describing mission activities in other parts of China is to follow.

The *Men and Missions* series now consists of the following: —

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